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from the verbal understanding to a comprehension of the mental processes behind the work is to be welcomed.

In criticizing such a book, which makes no pretense to accurate scholarship, it would be pedantic to pick out slight errors in the use of Pāli, to object to the contamination of passages from Greek literature and from the Buddhist canon, and to question details of historical accuracy concerning the relations of Aśoka with the Greeks.

It is to be hoped that the book will stimulate many to a reading and sympathetic understanding of the Buddhist texts themselves. The ideas in them may be rejected by us as not compatible with our occidental temperament; but they are valuable documents of human thought and have the pragmatic sanction of millions of minds, even though those minds have not succeeded in ruling the world with much practical success.

WALTER EUGENE CLARK

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Caesar, sein Leben, seine Zeit und seine Politik bis zur Begründung seiner Monarchie. Ein Beitrag zur Geschichte und Biographie Caesars. Von ADOLF VON MESS. Heft VII. *Das Erbe der Alien.* Leipzig: Dieterich'sche Verlagsbuchhandlung, 1913. Pp. 188. M. 4.80.

This is a strong and stimulating book. Although based upon substantial and extensive erudition, practically all philological by-play is eliminated. The drawing of the modern parallel, a characteristic and most valuable feature of this series, although occasionally somewhat obtrusive (Mollwitz, Barodino, political incapacity of the Polish nobles, Tammany Hall, England in India, etc.), serves rather for illustration than, as too frequently with Ferrero, for evidence, never warps the course of arguments, and is always illuminating. The comparison with Bismarck is often and pointedly employed, and though historical parallels are proverbially tricky, this comparison is doubtless no worse than the one commonly drawn with Napoleon, to say nothing of Mr. Froude's astounding *bêtise* anent a fanciful resemblance between Caesar and Jesus of Nazareth. Once the modern instance is not only striking but of especial interest to us. In speaking of certain irregularities while Caesar was Praetor in Spain, von Mess remarks (pp. 76 f.): "If you insist on calling this corruption, it was, at all events, in contrast with the gnawing and wasteful corruption of the East, the grandiose, creative unscrupulousness of young America, which takes wherever it finds, but in return accomplishes great things."

The most valuable portions of the book are probably the careful analysis of the ever-impending revolution; of the so-called popular party, and of the position of its leader; of the spirit and morale upon both sides during the

Gallic campaigns; and the discussion of Caesar's aims in reconstituting the state. That he purposed to found a sort of constitutional monarchy, possibly based in part upon a large council to some extent representative of the whole empire, is most plausible. Indeed, the difference between his régime and the compromises of Augustus is much more profound than commonly recognized. To call Caesar, however, "the last king of Rome" is perhaps misleading, in so far as it might suggest that there was any conscious connection with or imitation of that crude and remote condition of society. The real parallel for Caesar, the only conceivable model, was some one of the great Hellenistic monarchs.

As by far the best available single volume on a subject of wide interest to teachers in our secondary schools, the book richly deserves a translation into English.

W. A. OLDFATHER

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The Greek Spirit. By KATE STEPHENS. New York: Sturgis & Walton, 1914. Pp. vi+352.

After having traveled far afield for many years, Miss Stephens returns to classical themes, and essays the somewhat ambitious task of setting forth the philosophy of Greek—and pre-Greek—history from the dawn of Aegean civilization to the end of the great age of Athens. In its general outlines, the essay follows familiar lines of thought, but the reader at once perceives that the philosophy which is being set forth is peculiarly and personally the author's own, and finds the book not less interesting for its revelations of a gifted woman's ideals and enthusiasms than for the exposition of Greek thought and progress it contains. The dull pedant who trudges in the dust may find Miss Stephens' discourse over-subjective and its sentimentality a bit pronounced; he may stand aghast at the confident boldness which drags from the obscurity of the dim past the heart secrets of the Aegean and of the Homeric hero; he may find, for example, in the author's remarks on Aristophanes, reason for questioning her full understanding and appreciation of the Greek mind; he may be offended by the somewhat affected diction and sentence structure of her style. But he will perceive that she has read widely and thought deeply, and that from first to last her pen is guided by an earnest and sincere enthusiasm for a splendid subject.

GEORGE MILLER CALHOUN

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